

**ON FRIDAY EVENING: TONE VII
AT VESPERS**

On “Lord, I have cried ...,” 3 Stichera of all the righteous, in Tone VII:

Spec. Mel.: “No longer are we forbidden the tree of life ...”:

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

The martyrs dispelled the darkness of ungodliness, showing forth the light of divine knowledge unto all mankind.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, * my soul hath hoped in the Lord.

With Orthodox teachings as with divine rays ye enlightened the Church of the Lord, O most wise pastors.

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

Ever dwelling in trackless wastes, ye broke the nets of the demons, O venerable fathers.

Then three other Stichera, of the martyrs, in Tone VII:

Verse: For with the Lord there is mercy, and with Him there is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

O Savior, when Thou comest to judge the whole world put me not to shame, for I have committed shameful acts.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Glory be to Thee, O Christ God, Thou boast of the apostles, joy of the martyrs; whose preaching was of the consubstantial Trinity.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

O holy martyrs, ye who have fought the good fight and received your crowns, pray to the Lord, that our souls be saved.

Glory ..., Both now ..., Dogmatic Theotokion:

Thou hast been known to have become a Mother * in a manner surpassing nature O Theotokos, * and hast remained a Virgin in a manner beyond all telling and understanding; * no tongue can expound the wonder of thy birthgiving. * For while thy conceiving O Pure one, was most glorious, * the manner of thy birthgiving transcends comprehension; * for where God so willeth, the order of nature is overthrown. * Wherefore, we all, knowing thee to be the Mother of God, * do earnestly entreat thee: ** Pray thou that our souls be saved!

Then, “O Joyous Light ...,” the Prokeimenon, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

Vouchsafe, O Lord ..., Litany: Let us complete ..., Then:

On the Aposticha, these Stichera of the holy martyrs, in Tone VII:

Despising every earthly thing, O holy martyrs, and having bravely preached Christ at the tribunal, ye received your reward from Him for your torments. Since ye have boldness before God, we beseech you to pray to Him as one almighty, that He save the souls of us who flee unto you.

Verse: Blessed are they whom Thou hast chosen * and taken to Thyself, O Lord.

O all-praised martyrs, spiritual lambs, reason endowed whole burnt offerings and sacrifices acceptable and well-pleasing to God. Ye were not hidden by the earth, but heaven hath received you; and ye have become companions of the angels we entreat you to pray with them unto our God and Savior, that He grant peace to the world, and save our souls.

Verse: Their souls * shall dwell among good things.

For the departed O Thou Who in the beginning fashioned man in Thine image and in accordance with Thy likeness, in paradise Thou didst appoint him to rule over Thy creatures; but, led astray by the malice of the devil, he partook of the fruit, breaking Thy commandment. Wherefore, Thou didst condemn him to return to the earth from whence he had been taken, O Lord, and to beg for repose.

For the reposed: O our Savior, grant rest to our brethren whom Thou hast removed from transitory things, and who cry: Glory be to Thee, O Lord.

Glory ..., Both now ..., Theotokion:

O thou who alone didst receive the uncontainable Word of God, and hast given birth to Him incarnate: Pray that our souls be saved.

Then, “Now lettest Thou Thy servant depart ...,” Trisagion through Our Father ..., Troparia. Litany: Have mercy on us ..., and Dismissal.

ON FRIDAY NIGHT: TONE VII
AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

O Lady Theotokos, from misfortunes, from sorrows and falls, from everlasting fire and torment, deliver those who place their trust in thee and have recourse unto thee.

With the dew of thy loving-kindness, O pure Virgin, quench the flame of my falls, lest I come condemned at the trial of all, and receive everlasting fire.

Glory ..., O Virgin, rain down the drops of thy loving-kindness upon me who am ever withered up by the burning heat of lusts, that I may unceasingly glorify our God and Savior Who was born from thee.

Both now ..., With the water of thy supplication, O Virgin, give drink to my soul, which is burning up with the heat of grief, that I may offer the fruits of divine gladness unto Him Who was born from thee.

ODE III

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Thee do I entreat, O Virgin: Grant to my soul salvation, purification and abundant grace, in that thou art mighty and good; and as thou art the Maiden who lovest mankind, grant unto us life incorruptible.

O pure Virgin who hast given birth to the Creator, thou true salvation and intercession for the world: From misfortunes, the perils of life and eternal damnation deliver those who hymn thee with faith.

Glory ..., We earnestly entreat thy compassion, O Maiden: Disdain not thy lowly servants, but, as thou art good, look upon us with thy merciful eye, and deliver us from the constant tyranny of the devil.

Both now ..., I am overcome by an excess of grief, O Virgin. All my strength hath grown weak, and I lie outstretched upon the ground. Yet I cry to thee from the depths of my soul: Raise me up again, and strengthen me by thy consolation.

ODE IV

Irmos: **H**aving never left the bosom of the Father, * **T**hou didst descend to earth **O** Christ God, * **I** have heard of the mystery of Thy dispensation, * and **I** have glorified Thee, * **O** only Lover of mankind.

O Mother of God, deliver me from corruption and the tyranny of the wicked serpent who ever assails me, tripping me on the path toward God.

O noetic portal of Life, open unto me the portals of repentance, for, wretch that I am, I have now drawn nigh unto the gates of despair through my many offenses.

Glory ..., **S**haking off the mire of the passions and lusts well, **O** most holy one, in thy loving-kindness show me forth as pure, and clothe me in a vesture of radiant grace.

Both now ..., **H**aving washed away the defilement of my soul and the impurity of my body with thy right acceptable prayers, **O** pure one, set me forth as pure, that I may ever hymn and glorify thee.

ODE V

Irmos: **N**ight is bereft of light * for those without faith, **O** Christ, * but for the faithful there is enlightenment * in the sweetness of Thy words; * wherefore, **I** rise early unto Thee * and hymn Thy Divinity.

O all-immaculate Virgin, entreat the supremely good Word, that we be saved; for we have acquired thee as an ally and a mighty aid in need.

O pure one, abandon me not to the enemy who greatly seeks my destruction because of my sins, but rescue me from all harm in thy loving-kindness.

Glory ..., **K**nowing Thee to be the God and Creator of all, **O** Christ, we have placed all our hope of salvation in Thee, Who didst become a man for our sake.

Both now ..., **R**ejoice, **O** pure one, thou cloud pouring forth the Water of life! Rejoice, **O** Virgin, thou confirmation of the martyrs and apostles! Rejoice, **O** most immaculate one, thou glorification of honor!

ODE VI

Irmos: **S**ailing in the tempest of the cares of life, * together with the ship **I** have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like **J**onah **I** cry to Thee, **O** Christ: * **L**ead me up from the deadly abyss.

The majesty and beauty of comeliness which I acquired through baptism, **O** Lady, I have lost by committing unseemly deeds. But by thy fervent intercession grant it to those who honor thee.

Deliver me from suffering, from violent assault and grief, O Theotokos, granting me thy consolation; for I, thy servant, have none other helper than thee, O all-immaculate one.

Glory ..., O most immaculate one who hast given birth to the Redeemer, Benefactor and Savior, thou art possessed of might, and canst do whatsoever thou desirest. Wherefore, we, thy servants, beseech thee: Deliver us from the turmoil of the passions.

Both now ..., **E**nlightened of old by the Spirit, the Prophet Isaiah beheld thee as the light cloud whereon the Lord of glory sat. And He hath come and cast down all the graven images of Egypt, O most pure Virgin Mother.

Lord, have mercy, (Thrice).

Glory ..., **Both now ...**, **Sessional Hymn, in Tone VII:**

From everlasting fire deliver those who worship thine Offspring; for Christ hath revealed thee to be a helper of all who hymn thee.

ODE VII

Irmos: Of old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying: * 'Supremely exalted and exceedingly glorified is the God of our Fathers'.

A multitude of sins surround me and drag me down into the corruption of perdition and despair, O Theotokos; but anticipate my need, and grant me saving aid.

Deliver me from all the malice of the enemy, from temptations and tribulation, O most pure one, and preserve my soul in peace and tranquility, that, rejoicing I may hymn thy power.

Glory ..., **F**oreseeing condemnation for my wicked deeds, wretch that I am, I cry out to thee from the depths of my heart: O most pure Lady, be thou my help, and save me!

Both now ..., **W**ith the martyrs, the angels and the apostles beseech thy Son and Lord, O all-immaculate one, that He save thy servants from perils, misfortunes and griefs.

ODE VIII

Irmos: Emulating the children who in the furnace * received the dew of the Spirit, * let us cry out with faith saying: * Bless the Lord, O ye works of the Lord!

O most holy Virgin, be thou a help unto me who flee to thee and cry out with faith: Have mercy, O pure one, and before the end grant me cleansing offenses. At the hour of mine end grant me salvation, and after my repose give me rest.

Abject terror assaileth me when I consider the terrible testing, the impartial Judge, and the never-ending torments prepared for those who have done evil deeds, such as I have truly committed, wretch that I am. O Sovereign Lady of the world, be thou my salvation!

Glory ..., **O** pure Birthgiver of God, thou champion of the faithful and cleansing of sinners, thou wellspring of all good and bestower of good things, who art the cause of salvation for mortals: Heal the pangs of my soul, and pour forth everlasting grace, glory and gladness.

Both now ..., **O** most pure one, the gift given to us by the Master the primal essence: Accept our entreaties as beautiful gifts, rendering unto us thy help, that we may unceasingly hymn the One Who was born from thee and supremely exalt Him throughout the ages.

ODE IX

Irmos: O Mother of God and Virgin, * thou hast given birth and yet remained a virgin, * not in accordance with nature, * but by the condescension of God; * wherefore, we ever magnify thee, * who alone wast deemed worthy * of the wonders of God.

I have now fled to thy protection, O Virgin. Save me who am tempest-tossed by a multitude of transgressions and am perishing, O thou who hast given birth to the Savior and Creator, and deliver me from eternal damnation.

O pure one, on our behalf entreat the Creator, God and Lord Who became incarnate from Thy most pure blood, that by thy loving-kindness He may take pity upon a despairing people.

Glory ..., **B**y thy fervent mediation before God deliver me from the unquenchable fire, from the outermost darkness and everlasting weeping, even though I am worthy of condemnation, O most holy and pure Theotokos.

Both now ..., **P**reserved by grace under thy protection, O Theotokos, I am not consumed by the assaults of the adverse foe; wherefore, I hymn, magnify and do homage unto thee as my divine confirmation and foundation.

Then, “It is truly meet ...,” and a prostration. Trisagion through Our Father ..., Troparia, and the rest as usual. Dismissal.

**ON SATURDAY MORNING: TONE VII
AT MATINS**

**After the 1st chanting of the Psalter,
The Sessional Hymns of the holy martyrs, in Tone VII:**

O saints, pray ye that we be granted the remission of our sins, and be delivered from the evils which await us, and from bitter death, we pray.

Verse: Wondrous is God in His saints, * the God of Israel.

Struggling on earth, Thy saints trampled the enemy underfoot and abolished the delusion of the idolatry, O Lord; wherefore, they have received crowns from Thee, the Master and Lover of mankind, the merciful God, Who granteth great mercy to the world.

Glory ..., Both now ..., Theotokion:

As thou art the treasury of our resurrection, O all-hymned one, lead up from the pit and abyss of transgression those who place their trust in thee, for thou having given birth to our Salvation, thou hast saved those guilty of sin. Thou wast a Virgin before giving birth, a virgin during birth, and didst remain a Virgin after birthgiving.

After the 2nd chanting of the Psalter, the Sessional Hymns, in Tone VII:

Rejoice, O ye righteous, and let the heavens be glad! For, struggling on the earth, the martyrs trampled the enemy underfoot and abolished the delusion of idolatry. Let the Church leap up, celebrating with hymns of victory to Christ God, the Judge of the contest, the one Granter of victory, Who giveth great mercy to the world.

Verse: Wondrous is God in His saints, * the God of Israel.

Having armed themselves with the power of Thy Cross, O Lord, Thy martyrs vanquished the enemy and put to shame the delusion of idolatry; wherefore, chanting with the angels they cry out a hymn of victory, glorifying Thee, O Christ. By their prayers grant cleansing and great mercy to our souls.

Verse: Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all.

For the reposed: In the land of the living and the habitations of Thy righteous do Thou number the souls of those whose memory we keep, O Lover of mankind; and if any of them have sinned in this life, forgive them, granting great mercy to the world, in that Thou art the merciful God Who is speedily placated.

Glory ..., Both now ..., Theotokion:

O all-immaculate unwedded Maiden, with the prophets, holy hierarchs and martyrs ever entreat our God, Who became incarnate of thy blood, that our souls be saved.

ODE I

Canon of the holy martyrs, hierarchs, the venerable, and the departed, the acrostic whereof is “With choirs I, Joseph, hymn the pastors and martyrs,” in Tone VII:

Irmos: Let us chant unto God, * Who alone helped Moses * lead Israel out of Egypt, * for He hath been glorified.

The choir of true martyrs overcame all the deceptions of the enemy, and gladdened, rejoiceth before the face of Him Who created them.

The holy hierarchs of Christ, and all the venerable who struggled in asceticism, have through grace been deemed worthy of everlasting food.

Through the supplications of the prophets and the venerable, and of the sacred women, deliver us, O Christ, from all wrath, and save our souls.

For the reposed: O Word Who fashioned me from the earth, Thou didst command that I return to the earth. Grant rest unto those whom Thou hast taken to Thyself.

Theotokion: O most pure Mother who hast given birth to the most holy Word of God: Sanctify all who glorify thee with love.

Another canon, of the departed, which we chant when there is no Menaion, the acrostic whereof is “The seventh rule, being of the same form,” the composition of Theophanes, in Tone VII:

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

Refrain: Wondrous is God in His saints, the God of Israel.

To the Martyrs: Resplendent in piety, O martyrs, ye offered yourselves unto Christ as comeliness adorned with all forms of the virtues and a divine offering splendid in divers beauties.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

For the reposed: Grant that Thy departed servants may receive a ray of the unapproachable effulgence of the threefold Sun, O greatly merciful Lord, from whence all pain, grief and sighing are fled.

Glory ..., As the hypostatic Light, O Christ Bestower of light, Thou didst raise up human nature, which was condemned to death; wherefore, in that Thou alone art compassionate, grant rest to those who have fallen asleep in Thee.

Theotokion: The fall of our first mother didst thou set aright, O most pure one who hast given birth to the Lord and Word Who raised her up from the dead, and Who by His divine authority breathed life into those in the graves.

ODE III

Canon of all the righteous

Irmos: Having established the heavens * and made firm the foundation of the earth upon many waters: * establish Thou my mind in Thy will, * O Lover of mankind,

Crushed by stones and cast into pits, ye broke all the power of the deceiver, and remained unbroken in mind, O martyrs.

Illumining the faithful with the radiance of divine teachings and beams of the virtues, O most wise hierarchs, ye dispelled all the gloom of heresies.

Having died to the world, Thy righteous ones, O Word, have truly inherited the life of heaven. For their sake, O Compassionate One, have pity on us all.

For the reposed: We all pray to the good Master for those who have departed in faith and hope, that He have mercy on them at the hour of judgment.

Theotokion: Without leaving the bosom of the Father, the Word showed Himself to be a babe held, O most pure one, in Thy bosom, He Who is without beginning receiving a beginning from thee.

Canon of the reposed

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Refrain: Wondrous is God in His saints, the God of Israel.

To the Martyrs: Manfully did the choirs of the martyrs display the mighty endurance of youth; for they bore the assault of stripes and the wounds of tortures, desiring Thine incorrupt glory and beauty, O Savior.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

For the reposed: Into Thine eternal life accept Thou the souls of those who have fallen asleep in hope, O Merciful One; and cause them to dwell in the divine bosom of the godly Abraham, and number them with the blessed Lazarus, O Master.

Glory ..., **O** compassionate Savior, Who came down from the heavens to save the race of mankind: In Thy loving-kindness grant that those who have departed in piety be granted delight in Thine immaterial light and Thy divine glory and joy.

Theotokion: **T**he laws of nature were annulled within thee for thou didst conceive the unapproachable Word, O pure one; and the law of God hath been given to us, by the grace of divine love granting remission to all who are driven to despair by transgressions.

ODE IV

Canon of all the righteous

Irmos: **A**ssured of Thy coming in the flesh, **O Christ**, * the Prophet **Habakkuk** cried aloud: * **G**lory to Thy power **O Lord**.

Strengthened by love for the Lord, the martyrs rendered the power of the enemy impotent; wherefore, they are called blessed.

As sheep and lambs of the Shepherd, O blessed hierarchs, ye headed the flock of the Word with divine grace.

As stars of great radiance, O our venerable fathers, ye illumined the fullness of the faithful with the brilliance of virtue.

The one company of mighty women and the assembly of the holy prophets have received heavenly goodness.

Theotokion: **E**ntreat the Son to Whom thou hast given birth, O all-hymned one, that thy servants may be delivered from all temptations and tribulations.

Canon of the reposed

Irmos: **H**aving never left the bosom of the Father, * **T**hou didst descend to earth **O Christ God**, * **I** have heard of the mystery of Thy dispensation, * and **I** have glorified Thee, * **O** only Lover of mankind.

Refrain: **W**ondrous is God in His saints, the God of Israel.

To the Martyrs: **P**atiently did the martyrs endure the pangs of suffering, O Christ, and they were crowned with wreaths of Thy righteousness, and glorify Thy power.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

For the reposed: **G**rant Thy supra-natural radiance unto those who have departed in piety, when Thou shalt come with Thine angels in Thy glory, O all-Compassionate and greatly Merciful One.

Glory ..., **O** Good One Who lovest mankind, grant that those who have departed before us and who glorify Thee may delight in the thrice-radiant splendor and the single effulgence of the Godhead.

Theotokion: **W**ithout leaving the bosom of the Father, Christ made His abode within thy bosom, O Virgin, delivering from death those who bless thee, O Mother of God who alone art all-hymned.

ODE V

Canon of all the righteous

Irmos: **M**y soul riseth unto Thee at dawn, O God, * for Thou art light, and Thy commandments * have become healing for Thy servants, * O Lover of mankind.

Indifferent to wounds of the flesh, O mighty spiritual athletes, by your divine wounds ye heal the wounds and passions of all.

Ye received the authority to bind and loose on earth, O holy hierarchs of Christ; wherefore, ye have broken the unbreakable bonds of our sins.

The choirs of ascetics, prophets, the righteous, and the honorable women, having united themselves to God with a pure mind, dance in constant chorus, rejoicing.

For the reposed: **I**n that Thou alone art greatly merciful, O Christ Who lovest mankind, make those who have departed this life in faith inhabitants of paradise.

Theotokion: **H**aving shown thyself to be an indestructible chamber for God, O all-holy Virgin, entreat Him to make me an inhabitant of His noetic bridal-chamber.

Canon of the reposed

Irmos: **H**aving risen at dawn out of the night, * I entreat Thee O Lord my God: * grant me the forgiveness of my sins, * and guide my steps to the light * of thy commandments, I pray Thee.

Refrain: **W**ondrous is God in His saints, the God of Israel.

To the Martyrs: **S**plendidly arrayed in life-bearing mortality woven from your torments, O all-praised martyrs, ask divine rest for the souls that have departed before us.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

For the reposed: **O** Savior Who pourest forth compassion from Thine inexhaustible treasuries, be Thou well-pleased that the souls which Thou hast taken to Thyself may dwell with Thy firstborn in the mansions of heaven.

Glory ..., **B**e Thou well-pleased, O Christ our Savior, that Thy servants, who have put off their burdens, broken their bonds and passed over to the life on high, may delight in the splendors of Thy saints.

Theotokion: **O** Lady, Mother of God, grant me the remission of mine offenses, and give me forgiveness of my sins, O all-immaculate one who for the world hast given birth to hypostatic Life.

ODE VI

Canon of all the righteous

Irmos: **Jonah** cried out from the belly of Hades: * **Lead my life up from corruption!** * **And we cry aloud unto Thee:** * **O almighty Savior, have mercy on us!**

Uplifted to God in your sufferings, O most glorious soldiers, ye cast down the uprisings of the enemy and have become citizens of heaven.

Dispelling the winter of heresies, the true hierarchs of Christ led a multitude of the pious into the springtime of Truth.

By Thy might were the multitude of the venerable, the prophets and holy women justified, O Christ; and they delight in never-waning light.

For the reposed: **T**hou hast taken to Thyself Thy servants from ages past, O Compassionate One. Grant that they may share in everlasting gladness and true life.

Theotokion: **S**anctify thy servants, O all-holy Virgin Who hast given birth in the flesh to the most holy Word, Whom every creature hymneth.

Canon of the reposed

Irmos: **Sailing** in the tempest of the cares of life, * **together with the ship I have been submerged by sins,** * **and cast to the soul-corrupting beast,** * **wherefore like Jonah I cry to Thee, O Christ:** * **Lead me up from the deadly abyss.**

Refrain: **Wondrous is God in His saints, the God of Israel.**

To the Martyrs: **T**he choirs of the martyrs, who mightily endured nearly unbearable pains, have inherited delight devoid of pain, receiving crowns of righteousness from the life-bearing right hand of God.

Refrain: **Grant rest, O Lord, to the souls of Thy departed servants.**

To the Martyrs: **T**he choirs of the martyrs ...,

Glory ..., In that Thou art God immortal, O Merciful One, number with the righteous Thy servants who have fallen asleep before us, where are the choirs of the saints, the splendor of the venerable and the enjoyment of life everlasting.

Theotokion: **H**e Who of His divine will and creative power created all things out of nothingness, issued forth from thy womb, O pure one, enlightening with the effulgence of the Godhead those in the darkness of death.

ODE VII

Canon of all the righteous

Irmos: In the Chaldean furnace, * the children of Abraham joined chorus with the Angel, saying: * Blessed art Thou, O God of our fathers!

With the flow of their blood the passion-bearers quenched the flame of ungodliness, chanting: O God of our fathers, blessed art Thou!

We praise the hierarchs, who were enlighteners of the world, chanting: O God of our fathers, blessed art Thou!

With hymns let the holy assembly of the prophets and venerable be honored, chanting: O God of our fathers, blessed art Thou!

For the reposed: **F**rom Gehenna deliver Thy faithful servants whom Thou hast taken to Thyself, O compassionate Christ, and who cry out: O God of our fathers, blessed art Thou!

Theotokion: **W**e hymn the Theotokos as more honorable than the angels, crying aloud: O God of our fathers, blessed art Thou!

Canon of the reposed

Irmos: Of old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying: * 'Supremely exalted and exceedingly glorified is the God of our Fathers'.

Refrain: Wondrous is God in His saints, the God of Israel.

Crowned, the choirs of the martyrs manifestly and noetically surround Christ the King with the angelic choirs, crying aloud: Blessed art Thou, O God of our fathers!

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

For the reposed: **O** Compassionate Savior, Who hast power over life and death: Grant divine food unto those who have departed with faith in Thee, and who cry out: Blessed art Thou, O God of our fathers!

Glory ..., Illumining them with the light of immaterial effulgence, O Christ, cause the souls Thou hast taken to Thyself to dwell in the mansions of heaven,

that they may glorify Thee unceasingly with those who have been pleasing unto Thee.

Theotokion: Christ was ineffably begotten, first of the Father without mother, and now of thee, O Virgin, without father, and He clothed Himself in flesh for our sake. O most pure one, blessed is the Fruit of thy womb!

ODE VIII

Canon of all the righteous

Irmos: Emulating the children who in the furnace * received the dew of the Spirit, * let us cry out with faith saying: * Bless the Lord, O ye works of the Lord!

Ye demolished the temples of the idols, O all-glorious passion-bearers, and made yourselves temples of the Spirit, bravely finishing your race.

Ye were shown to be like fragrant flowers, O holy hierarchs, gladdening the souls of the faithful with the understanding of piety; wherefore, ye are called blessed, as is meet.

Traversing the whole earth, O venerable ones, ye became divine sojourners and prophets, observing heavenly delight and ever-abiding glory.

For the reposed: O Word, Lord of the living and the dead, reckon among the choirs of all the saved Thy servants who have departed with faith, for Thou alone lovest mankind.

Theotokion: The company of all the women who with fasting and asceticism have sought the Lord, offereth unceasing prayer before thy divine face, O most pure one.

Canon of the reposed

Irmos: The King of glory, who is alone without beginning, * Before Whom all the powers of heaven stand in awe * and the hosts of angels tremble: * O ye priests praise, and ye people * supremely exalt Him throughout the ages.

Refrain: Wondrous is God in His saints, the God of Israel.

Looking toward the heavenly glory of the coming of Christ, the martyrs disdained earthly glory, piously hymning Him as King throughout all ages.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

For the reposed: Grant a heavenly dwelling to those who have fallen asleep in hope of life, O Thou Who hast destroyed their earthly temples, and give them rest in the habitations of the righteous, throughout all ages.

Glory ..., **O** Thou Who as God giveth resurrection to the dead, and with Whom is the fountain of life: With nurturing floods do Thou water those who have fallen asleep before us, throughout all ages, in that Thou alone art good.

Theotokion: Ineffably receiving the unapproachable Light in thy womb, O Virgin Theotokos, thou didst enlighten those in the darkness of life, that they might piously hymn Christ Who ineffably issued forth from thee.

We then chant the hymn of the Theotokos (the Magnificat), with the refrain: “More honorable than the cherubim ...,” and make prostrations.

ODE IX

Canon of all the righteous

Irmos: **O** ye faithful, with hymns let us magnify the Theotokos, * who in a manner transcending nature became a mother, * and is a Virgin by nature, * she alone is blessed among women!

Through the supplications of the sacred martyrs, prophets and the righteous who lived virtuously in ages past, have mercy on our souls, O Christ.

Shown to be ministers of the Master, O initiates of the sacred mysteries, ye have joined yourselves to the heavenly servants. With them offer prayers for us.

With the women who finished the good race let us honor the holy choirs of the ascetics, that through their supplications we may receive sanctity.

For the reposed: **G**rant that the departed who served Thee in an Orthodox manner may partake of the glory of which the choirs all the saints have been deemed worthy, O Christ.

Theotokion: Sin-loving, I tremble before the dread judgment of Him Who was born from thee, O pure one. But preserve me uncondemned thereat, O good one.

Canon of the reposed

Irmos: **O** Mother of God and Virgin, * thou hast given birth and yet remained a virgin, * not in accordance with nature, * but by the condescension of God; * wherefore, we ever magnify thee, * who alone wast deemed worthy * of the wonders of God.

Refrain: Wondrous is God in His saints, the God of Israel.

To the Martyrs: **T**he valiant martyrs manifestly enlighten the world, as pillars of faith, and an unshakable fortress and bulwark of piety for the Churches. And we, the faithful, bless them as is meet.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

From everlasting fire deliver those who have departed from us, O Master, tearing asunder the record of their sins with the spear which pierced Thy side; and as Thou alone lovest mankind, grant them the splendors of the saints.

Glory ..., As the good God Who in Thine essence is the Lover of mankind, as One Merciful and Compassionate, Who art the inexhaustible treasury of immortal life, O Savior: Grant Thine incorrupt delights unto those who with faith have fallen asleep before us.

Theotokion: The shadows of the law and the indistinct images of times past have passed away, for Christ became the fulfillment of the law and the prophets. Hymning Him in two natures, we bless thee, the pure Ever-virgin.

Then, “It is truly meet to bless thee ...,” and a prostration.

Small litany, Exapostilarion, and the usual psalms.

On the Praises, these Stichera of the holy martyrs, in Tone VII:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Celebrating the memorial of Thy passion-bearers, O Christ, we chant, crying aloud: ‘O Lord, glory be to Thee.’

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

In the midst of the tribunal of the lawless, the passion-bearers cried aloud rejoicing: ‘O Lord, glory be to Thee.’

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

O all-praised passion-bearers, enlightening the whole world with the radiance of your piety, ye cry aloud to Christ: ‘O Lord, glory be to Thee.’

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Breathing with one purpose and looking upon a single hope, the passion-bearing martyrs, having found the one path to life, which is death for Christ, urged one another on to death. O the wonder! For, snatching up the treasures of torment, they said one to another: “If we die not now, we shall die in any case; wherefore, let us do things worthy of life: let us do what needs be done with love of honor, that we may sell what we have and buy life with death!” Through their supplications, O God, have mercy on us.

For the reposed: O Merciful Lover of mankind, in the land of Thy righteous do Thou number those who in faith have passed over to thee from ages past.

Glory ..., Both now ...,

With the apostles and martyrs pray thou, O Virgin, that those who have passed away may find great mercy at the judgment.

Small Doxology (Read), Litany: Let us complete ...,

On the Aposticha, these Stichera of the departed, in Tone VII:

Spec. Mel.: “Caring naught for all the things of earth ...”:

Thou wast seen dead upon the Cross and wast laid in the tomb as one dead, O only Immortal One, delivering mortal mankind from mortality and corruption. As Thou art an inexhaustible Abyss of loving-kindness and a Source of goodness, grant rest to Thy servants who have departed from us.

Verse: Blessed are those whom Thou hast chosen * and taken to Thyself,
O Lord.

O Good One, grant that those who have passed over unto Thee may be enlightened with Thine incorrupt beauty, and delight in Thy comeliness and the rays of Thy divine light, joining chorus amid the effulgence of heaven with the angels, surrounding Thee, the Master, King and Lord of glory.

Verse: Their souls * shall dwell among good things.

As God, the inexhaustible majesty of divine gifts, as the abundantly rich treasury of goodness, cause those who have passed over to Thee to dwell in the lands of Thine elect, in a place of rest, in the house of Thy glory, in the sustenance of paradise, in Thy virginal chamber, in that Thou art compassionate.

Glory ..., Both now ..., Theotokion:

Thou hast given birth in the flesh to the Redeemer, the Fullness of the Law; for those who lived before His coming found no justification in the Law; but Christ, Who was crucified for our sake, hath thereby granted us justification. Wherefore, as thou hast a mother’s boldness, entreat thy compassionate Son, that He grant peace to the souls of those who have passed away from us in piety, O all-hymned one.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., Troparia.

Litany: Have mercy on us ..., First Hour, and Dismissal.

**ON SATURDAY MORNING: TONE VII
AT LITURGY**

On the Beatitudes, these Troparia, in Tone VII:

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Having finished the good struggle and kept the faith, ye received from God crowns of incorruption, and were deemed worthy of His glory, O all-praised martyrs, inhabitants of heaven with the angels.

Let the assemblies of the sacred ministers and prophets, and let praise be given the company of honorable women be praised, for they dwell now in joy in the mansions of the firstborn and abide with the incorporeal hosts.

Number those whom Thou hast taken from us in the mansions of the saints, O Word of God, overlooking the offenses of their souls committed on earth, in knowledge and in ignorance; and take pity upon Thy servants.

Glory ..., **D**ying in Thee, O Holy Trinity, Thy servants come to Thee to be delivered from dreadful torments, and to receive, forgiven, the good things of Thy holy glory at the hour of judgment.

Both now ..., **T**he Effulgence of the Father made His abode within thy womb, O all-holy and pure one, and those who were beguiled by the evil counsel of the enemy and fell into corruption did He restore again.

On Saturday, the Prokeimenon, in Tone VIII:

Prokeimenon, in Tone VIII: Be glad in the Lord, and rejoice, * O ye righteous.

Verse: Blessed are they whose iniquities are forgiven, and whose sins are covered.

And for the Departed, in Tone VI:

Prokeimenon, in Tone VI: Their souls shall dwell among good things.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.

Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memorial is unto generation and generation.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Another, for the departed:

Communion Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memorial is unto generation and generation.